

THE CHRISTIAN

April 16, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



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THE CHRISTIAN

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Edinburgh Nostalgia

Take a cozy setting,
Chairs for two or three,
Trays with scones and biscuits,
Warm milk and fragrant tea.
With friendly conversation
The perfect accompaniment,
In the souls of the sharers
Grow pleasure and deep content.

Kind and good impressions
Form a lasting memory;
How nice if all earth's peoples
Would take time out for tea!

Jean E. Garriott

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We Shall All Be Changed

by
Edith Lovejoy Pierce

A Faith to Live by

(1 Corinthians 15:51)

WAKING normally in the morning is so common that custom sustains us, cradling in security the mind as it turns from the unconscious to the conscious. But should we fall soundly asleep at some other hour of the day, say in the late afternoon, there is a moment between sleep and waking when we lose our bearings. "Where am I? What day is it? What happens next? Is it dawn or dusk?"

We are somehow disconnected from our former self, and it is then that thoughts of death and eternity come rushing in. What would it be like to be *nothing* suddenly, to be oneself no longer, or to be this *same* self forever and ever? And which of these two frightening prospects would be the lesser evil?

Fortunately we don't have to choose. For the Christian there is a third option. "*We shall all be changed,*" says Paul. The grain falls into the ground and "dies," but it doesn't rot away. On the contrary, it germinates. "First the blade, then the ear, then the full grain in the ear." (Mark 4:28) It has changed but hasn't lost its continuity. It has grown, developed beyond recognition, but not beyond its original identity. Even if it grows among weeds it maintains this changed self, an identity recognized by the reapers at harvest time, who gather the wheat into the barn but burn the weeds. (Matt. 13:30)

"The first man was from the earth, a man of dust; the second man is from heaven." (1 Cor. 15:47) The apostle Paul's idea of "evolution" certainly doesn't conflict with our modern Darwinian theory. Both have the same order of events. First the earthly body, then the heavenly. First our animal nature then our spiritual nature. First

Adam, then Christ. (At least this is the order in which they appear on earth. The pre-existence of Christ is not here being considered.)

If we change the word *body* to *embodiment*, perhaps this matter of physical and spiritual bodies becomes clearer. An embodiment is whatever fits, shows forth, expresses the matter at hand, be it an idea, an artistic conception, a living creature or a soul.

Naturally we cannot imagine a heavenly body, because we do not yet know the full glory of the creature that is to be expressed. "The glory of the celestial is one, and the glory of the terrestrial is another." If, through the grace of Christ, we can be turned from self-centeredness to God-centeredness there need be no limit to our "glory."

Eternity is not time stretched out like an elastic tape. Eternity is an overcoming of time, as when we say, "Time stood still." Perhaps we are listening to great music. Perhaps we are deliriously happy in the presence of a loved one. The minutes don't crawl by, the hours fly. For us there is no more time. We are in *ecstasy*, a word derived from the Greek and meaning "standing outside the self." We are "caught up into Paradise."

The closing stanza of Charles Wesley's great hymn, "Love divine, all love excelling," seems to give an inkling of this state of being, this self outside of self.

"Finish, then, Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise."



A Protest Against Lifeless Forms of Religion Youth — the Church's Creative Explosion?

by William R. Daniels

I AM beginning to believe that the real crux, the central damnation, of the situation which young people face today is this: youth represent such a dynamic potential for creative explosion that the old, established society is frightened and for self-defense finds it necessary to dissipate the new generation.

However, let me say from the very beginning that I am sure every adult has at least one illustration taken from contemporary life which tends to contradict my proposition. I am myself in possession of several such illustrations. It has been a pleasure to have been at times in communion with some of those adults, who, like brave pioneers, are pushing out to edges of resurrected meaning and new discovery. But their numbers are limited, and their lives are filled with deep scars of anxiety because they do not get enough support.

They find themselves nearly isolated in their task. Generally speaking, I think I am correct in saying that adults are afraid of young people. In general adults dread the insecurity and loss of authority which would result from giving the new generation the freedom and responsibility of introducing new ways of life.

But to avoid being too general,

Bill Daniels is a freshman student at Chapman College and former president (1959-1960) of the International Christian Youth Fellowship Commission. This article was an address delivered by the author at the Iowa Convention of Christian Churches and the Capitol Area Convention in 1960.

let's consider this problem only as it relates to the church and its work with youth. Let's first consider the potential of youth for the genuine religious life, then the fearful response of the church. Let us evaluate the present and future results of this

Ignoring Potential of Young People, Are We Promoting Inflexible Progress, Curbing Challenge and Creating Unimaginative, Mediocre Pow-Sitters?

crisis for the church and finally let us consider ideas for action.

In our churches today we have a generation such as has never been seen before. It is not just they who think it of themselves, it is an actual fact that this generation is richer, healthier, and gifted with more abilities than were their parents at the same age. Future projections concerning these young people say that they have the potential to maintain this gap and to move "way out" in all areas of life. They also bring to the church a wider and more varied scope of experience than did their parents at this age.

Their experience extends from widespread travel, perhaps personally shaking of hands with the United States President to the vices of drinking and sex play. Out of their varied experience and youthful sensitivity they bring to the church significant questions—a longing for meaning. Given the opportunity, their abilities and experiences could

make a significant contribution to the church.

For instance, there have been cases when these young people have shown a remarkable ability to comprehend and wrestle with the problems of Augustine, Buber, and Bonhoeffer, which includes a consideration of problems such as sex, vocation, the essential questions of theology. And from their depth search has emerged a dynamic witness.

At times young people have been known to break the old skins of what was for them and apathetic service of worship and have resurrected the good news of love in contemporary terminology and a glory of creativity. And because of their inspired efforts some have heard the message which was lost in worn-out tradition and stale religious lingo. On such instances rests the hope of the church of tomorrow.

But such instances only speak for a minority, and are far too infrequent. Despite their capacity for the truly creative experience, most young people are made to be content with a program that is a frighteningly inflexible, irrelevant, and empty ritual. So common is this ritual that I was able to travel all over the U. S. and describe for young people their Sunday evening meeting (even down to the details of the worship center, frequently) before they had told me anything about it. The response to that ritual is always passive and impersonal. And those young people who bear the farcial responsibility for perpetuating that ritual bear an un-

healthy frustration because their work is unfruitful.

This is the tragic picture of the churches' Sunday night sit-ins where young people come when there is nothing better happening to wait for an opportunity to be their explosive selves. It is the picture of potential waiting for challenge.

Why? Well, far too frequently both the youth and the adults trying to work with them trace their problems back to a group of parents and grandparents in the church who tend to be overly fearful for the welfare of their "children."

The adults of the church seem to be in general opposition to any program which dares to call young people to the dangers of conflict and the insecurities of truth seeking. They stand with the firmness of self-righteousness in the beliefs that the only way to help young people is in a milky way. They profess that young people are fragile and cannot digest meat. They rationalize this concept of youth with the question, "If young people really want something of depth significance why are they so intent on having the 'good time' all the time?"

On the basis of this philosophy the church is guilty of presenting youth with a sterile gospel. The role of the youth leader becomes that of lecturer and his responsibility is to pre-chew and water down all materials. His presentation is purposefully designed not to shake the delicate souls of the young people.

Of course the young people show a considerable lack of interest in this tasteless mush and are quick to do anything else if their parents don't threaten them into participating. Occasionally the church tries to compete with society at the level of sensationalism, but the church was never designed for this and utterly fails. Most youth programs have found that it's easiest to limp around, or between, all other activities. They've discovered that they have the greatest attendance when the least is happening any-

where else.

The ends of this sort of program are even worse than the means. The worst result is that after so long the young people actually begin to believe that they really are "fragile children." Having had their spiritual growth stunted for so long they finally accept themselves as spiritual dwarfs and join the ranks of mediocre pew-sitters of which we already have more than enough. The milky way finally succeeds in talking the creative explosion out of exploding. There can be no greater loss.

Another result is the distaste

that young people develop for the church. They learn to regard it as having nothing unique. It simply becomes a cheap substitute for the really exciting things of life. On these grounds, it is worthy only of downtrodden rejection. Of course, this may well be the way of God's work. The Body of Christ shall be greatly reduced which is the penitence of fasting. It will finally have to return to the living waters and the bread of life in order to survive.

We are already experiencing that famine as far as youth is
(Continued on page 21.)

The Lord's Prayer As It Is Sometimes Prayed

Our Father, who art in heaven (since so much of what I want has not been given to me, you must not be on earth),

Hallowed be Thy name (whatever that means),

Thy Kingdom come, Thy will be done on earth as it is in heaven (I understand that I won't have any troubles then. They tell me that I can do as I please when your kingdom comes, but in case I cannot, please wait in bringing your kingdom until I can do some of the things I have always wanted to do. Oh, yes, don't change things too much with your new kingdom, Lord).

Give us this day our daily bread (I am always so hungry and food is so high in the groceries these days. A little help by you would fix it so that I can get that new TV set I want since I won't have to buy so much food);

And forgive us our debts (do I understand you to mean that I won't have to pay all those back bills?)

As we also forgive our debtors (this is easy as nobody owes me anything);

And lead us not into temptation (I already have enough ways to have a good time and I already make enough mistakes without having any more added on),

But deliver us from evil (I sure would like to be rid of all those bill collectors, Republicans, traffic policemen, Communists, and people of other races).

For Thine is the kingdom (kingdoms are so old-fashioned that I know you will make it a democracy like ours)

And the power (except for my own strength and electricity and the atomic bomb)

And the glory (I wonder why people don't praise you like they do the quarterback on the football team),

For ever (that surely is a long time).

AMEN (let it be so, Lord, but don't let it bother me too much).

by G. Bronson Netterville

Minister, First Christian Church,
Clarksdale, Mississippi

Editorials

Good Food Available

NATIONAL Library Week, beginning today, affords us an opportunity to say that the best things in life are free, when it comes to books. Somebody must pay the expenses of the public library, but an individual doesn't notice it when he goes in to borrow a book. It is a comparatively small item on the tax duplicate.

The land was never covered with printed literature as it has been since World War II. Grocery stores, drugstores, motels and hotels, all transportation stations and many other places sell books in addition to the book stores. Some of them are not very uplifting.

Good food for the mind is still available, as always, in the nearest library, "without money and without price" unless you have that inexcusable habit of keeping books overtime. Then you are charged some ridiculous price like two cents a day.

This is a day of specialization. Libraries have followed suit. No self-respecting industry is without its library of highly technical books. The schools of a university have their own well-used collection of books separate from the general library. Some theological seminaries have not only a general collection of religious literature in a central library, but departmental libraries here and there for the specialist.

This is a good week for churches to take a look at their libraries. As recently as ten years ago it seemed as if a church library was the place to store Horatio Alger and the Bobsy Twins and anything else that would "look so nice in our church library" because we no longer wanted it at home. Could it be that yours still looks like this?

Some church libraries are a delight to visit. They look nice and they look like they are being used. Sometimes public librarians will take this assignment as a part of their church membership responsibility. It must be someone willing to devote time and one who has some elementary knowledge of how to go about it.

Would it be possible to chart the reading habits of today against those of fifty, seventy-five or a hundred years ago in relation to the amount of reading materials available? A wild guess is that the abundance of materials has increased much more rapidly than the amount of reading a given individual does. We read them over and over in the days when little was available. Rare is the book that gets a second look today.

The church is interested in increased reading of religious literature of all sorts. The church is also interested that people feed their minds good food in all the different categories of thought. So, in the words of the 1961 National Library Week slogan, we say: For a richer, a fuller life—Wake up and read.

Changeless Youth

MORE than thirty-five years ago we attended the Illinois State Christian Endeavor convention. One speech has remained in our mind through the years, and it was with regret that we read a few months ago of the death of the speaker, Dr. Stanley High. As a very young man, and some years before he came into editorial prominence, High alternately shamed us and thrilled us with his address, "Flaming Youth."

Alas, the years have come and gone. As an editor Stanley lost considerable of his flame and all of his youth. We high school people who breathed rapidly as he spoke, grew up, went through a depression, fought two wars, married, became elders and deacons, gave much attention to making a living.

Imagine the pleasant surprise, when we picked up a manuscript, forwarded by "a friend" as so many are, not expecting to find anything more than the prosaic pile which already had reject slips clipped to them, only to discover another "Flaming Youth." Today is National Christian College day in some church calendars and we are printing this manuscript, "Youth—The Church's Creative Explosion" as the expression of one freshman, written between his high school and college days.

Adults must read this. Do you recognize yourself as a high school senior or college freshman? Are the characters Bill Daniels describes as the adult generation in the church today?

We have trod wearily over the same paths as this young man, speaking and observing youth and adults and raising a couple ourselves, during the years, and must confess that most of the characters described here are strangers to us. This is serious. Have we been asleep? Have we walked with closed eyes and ears? Or, has the flaming youth of the last generation turned into a dud, which must be replaced before youth can create an explosion in these days? Or perhaps the most fateful question of all is, "Will this youth, when he grows up turn out to be as fruitless as his elders who have disappointed him so badly?"

**Responsible Churchmanship Dictates
That Some Leaders Must Speak for Us
Says This California Minister**

Speaking for Disciples

by Keith Watkins

"No one can speak for Disciples, but . . ."

A COMMENT to this effect traditionally prefaces any statement of the Disciples' position concerning matters of faith and order. The Disciple response to an early gathering of the World Council of Churches, for example, begins: "Neither this nor any other statement can be regarded as a 'strictly official' pronouncement of the Disciples of Christ on the topics under consideration." Yet, a fifteen-page document follows this preliminary comment!

This reticence to speak "officially" has had an important place in our heritage. It suggests the flight which our forefathers made from the bondage of authoritarian creedalism on the American frontier. It expresses our continuing resistance to legislated beliefs, accepted on the strength of external authority. It is a pragmatic expression of our loosely knit polity. When

Mr. Watkins is associate minister of Barrett Avenue Christian Church, Richmond, California.

our insistence that "no one can speak for Disciples" means these things, it can be an accurate and useful position.

The ecumenical experiences of recent years, however, have revealed that someone *must* speak for Disciples. Participation in the many councils of the church inevitably requires spokesmen who can represent the churches of our brotherhood. If this representation is to be responsible, it must speak—*on behalf of the Disciples of Christ*.

It is clearly evident that the responsibility of this kind of representation is accepted with respect to matters other than doctrine and thought. We are fully prepared to proclaim what Disciples are doing in higher education or the missionary enterprise, in the erection of church buildings or in the councils of Christendom.

When we are so willing to describe the *work* of Disciples, why this hesitation to speak about the *mind and spirit* of Disciples which have inspired these achievements?

Perhaps it is because we have failed to enter into the exacting discipline of theological discus-

sion with one another. Maybe it is because our veneration of autonomy has blinded us to the deeper dimensions of our common faith. Perhaps we have been unaware of the possibility that the Spirit of God can work in the churchly bodies which we have constituted.

Still another possible reason is the intangible character of theology as compared with the demonstrability of statistics concerning work. Growth in membership and the erection of buildings is much easier to describe than the inner workings of mind and spirit.

Yet, the demands of responsible churchmanship require statements concerning these intangibles just as much as of the outward statistics. In fact, theological statements are often more important than purely institutional ones.

Through the years this necessity has been recognized by a few men among us. Though they begin their statements with a disavowal of official character, they proceed to represent Disciples as best they can. Though such writers claim not to represent Disciples, the very fact that they

have written, makes them spokesmen in the eyes of the world.

In recent years the realization that someone must speak for the Disciples on matters of faith and order has been more widely recognized. One of the results has been a greater sense of responsibility in documents intended for reading beyond our communion. The series of "Responses" to recent ecumenical gatherings illustrates this development.

Reference has already been made to the *Response to Amsterdam*, with its disavowal of the role of spokesman. Four years later a response to the third world conference on Faith and Order, meeting in Lund, Sweden, was drafted. Although this document also begins with a statement concerning its unofficial character, the tone is noticeably different from that in earlier papers. Thus, it is no surprise that the response to the Evanston Assembly of the World Council of Churches begins straightforwardly without apology or demur.

The key to this greater sense of confidence is suggested in the Amsterdam and Lund responses. The writers refer to the means of responsible representation which we are finding in the International Convention of Christian Churches. The implication is that this body is charged by our people to act and speak on their behalf in certain areas where a corporate voice is needed.

As yet, however, this aspect of the convention's work is still in formative stages only. Since the representative function has gradually emerged under the press of circumstances, our people are not fully aware either of its presence or necessity.

Furthermore, the procedures for the careful preparation of theological statements and decisions has yet to be brought into a form so that they are truly representative. At this time, theological statements still are too much the opinion of one man or of a small group.

Other questions arise out of our widespread confidence in the sovereignty of the congregation. What relationship ought to exist between the congregation as it is found among Disciples and its chosen representatives? What authority does each aspect of our fellowship possess?

These questions can be stated in another way: what kind of authority supports the representative function among Disciples? How do we discover the mind of our people? What controls does

the brotherhood as a whole have over its representatives?

Such questions as these will become increasingly urgent in the period of time immediately ahead of us.

In spite of claims to the contrary, men have been speaking for Disciples for many years. The time has now come when we must accept this representative function in principle, and provide the structure which it needs in order to have a responsible character.

MEANING FOR LIFE

If God is dead;
Are we waiting;
Waiting;
For Death;
And Silence;
And *Nothing*?

If God is alive:
Then life is purposeful;
Alive and throbbing with the
Ever-changing drama of life itself.

If man becomes lost in his world;
If man surrounds himself with his civilization;
And never finds the basic underlying principles
On which society and civilization is based:

If man never hears the trill of the cardinal on a fresh spring day;
Or never sees the glory of the morning sun in the skies;
Then man is dead to the presence of a God in this universe.

God is God is God.
He may not now be the God of childhood
For the human mind is ever-changing. . .
Always growing and developing and maturing;
Even so is man's concept of a God ever-changing
To meet the challenges and responsibilities of manhood.

An airplane droned by my window,
Flashing silver against the fading glow of sunset.
The drone of the man-bird faded . . . and faded . . . and ceased.
But the sunset remained, alone in the silent sky.

If God is alive:
Then life takes on new meaning;
And does not terminate
With Death and Silence and *Nothing*.
The physical body may fade into the darkness. . .
But the personality is unique and God-like and *eternal*.

This poem was written last year while the author was president of the Christian Student Congregation of First Christian Church, Columbia, Mo., and a senior student at the University of Missouri.

by Wayne Vinyard



Assembly Actions Noted By UCMS Trustees

Disciples Opposed to Parochial School Aid

INDIANAPOLIS—The issue of government loans for private and parochial schools should not be tied to general legislation on federal aid to education, the Board of Trustees of the United Christian Missionary Society (Disciples of Christ) asserted here Wednesday.

In a 457-word statement, the board re-affirmed its support of the "historic position" of the Christian Churches "in opposition to the use of tax funds to support private or parochial schools."

The statement supports President Kennedy's declaration that "grants" to private and parochial schools would violate the Constitution and his opinion that loans to these schools probably would be unconstitutional.

"We believe that 'grants' and 'across the board' loans would endanger the public school system and result in a religious and cultural fragmentation of life which is altogether contrary to the American experience," trustees of the Christian Churches' largest agency declared.

The statement is being submitted to the Senate Labor and Public Welfare Committee and the House Education and Labor Committee.

Aid to public school education should be considered "on its own merits," not in a package that includes "across the board" loans, the message to legislators contends.

Constitutional questions and the public policy involved in possible loans to private and parochial schools "are too important to be decided by an amendment to a general education bill designed to win votes and insure passage," it says.

The UCMS trustees pointed out that five annual assemblies of the International Convention of Christian Churches (Disciples of Christ) since 1947 have said federal aid to education should be specifically limited to public schools.

Their statement quotes a resolution of the 1949 assembly of the International Convention in Cincinnati, Ohio:

"That this convention favors the enactment of legislation to provide federal assistance to public school

education, provided that such assistance is limited to public schools and the law is so worded that expenditure of public funds for private, parochial or sectarian schools is prohibited.

"Since the public schools are open to all children upon equal terms, the establishment and maintenance of separate parochial or sectarian schools represent a specialized type of education and should therefore be supported by those who prefer such a specialized service.

"The principle is that all children of the nation are entitled to education in the public schools and that those who prefer some other type of education should bear the expense of such specialized service themselves rather than demand a share of the public funds."

Cuban Refugee Aid

NEW YORK—America's Protestant churches are rallying to the aid of some 20,000 Cuban refugees in the Miami, Fla., area, the National Council of Churches was told here by A. Russell Stevenson, resident director of the Protestant Latin American Emergency Committee.

Dr. Stevenson had been sent to the area on loan from the Board of National Missions of the United Presbyterian Church in the U. S. A. to direct the program set up on the mandate of the NCC's General Assembly last December in cooperation with the Greater Miami Council of Churches.

He reported that the hungry are being fed, urgent medical cases are being cared for, clothing is being distributed, and rent money is being given to those facing eviction.



—RNS Photo

A. Russell Stevenson, resident director of the Protestant Latin American Emergency Committee in Miami, greets Mrs. Vilma Valdes, a Cuban refugee, and her eight-month-old son Juan.

Liberty at Stake?

Movie Censorship Backed by Court

WASHINGTON, D. C.—The United States Supreme Court refused here to grant a rehearing on a controversial censorship case in which it upheld the right of the city of Chicago to insist that movies be exhibited to the Commissioner of Police prior to public exhibition.

The Supreme Court's narrow 5 to 4 decision upholding the Chicago ordinance has been under severe attack.

Six amicus curiae (friend of the court) briefs were filed with the Supreme Court from motion picture producers, magazine publishers, authors' groups, and the American Civil Liberties Union, urgently requesting the court to reconsider its decision, lest the doctrine of "prior restraint" thus applied to movies affect other media of communication, including radio, television, newspapers, and books.

The court, in an unsigned order, formally admitted each of the briefs for consideration, then added, "The petition for a rehearing is denied."

This made it evident that Justice Tom C. Clark, who spoke for the majority, and the four Justices who supported him were not shaken by the arguments that they had created a dangerous constitutional precedent which might have sweeping future implications.

Chief Justice Earl Warren made a vigorous and sweeping dissent in the case. Justices William J. Brennan, William O. Douglas and Hugo L. Black joined in it.

R. Catholic Magazine Backs Education Bill

NEW YORK—The *Commonweal*, a Roman Catholic weekly published by laymen, has called for support of President John F. Kennedy's aid-to-education program, even if Catholic schools are excluded from any provisions in it.

This position was maintained in the lead editorial in the March 24th issue of the magazine, which credited the administration's bill with "substantial merits."

250 Americans . . .

Youth of 55 Nations In World Council '61 Summer Work Camps

NEW YORK—Some 1,100 young people from 55 countries will express their Christian zeal by serving without pay in volunteer work camps this summer in the U.S. and abroad under sponsorship of the World Council of Churches' Youth Department.

The Protestant, Orthodox and Anglican youths will dig foundations or lay bricks for schools, houses, chapels and refugee centers in 37 countries. They also will build roads, plant trees and help in shipping relief commodities overseas.

In addition to work, the camp program includes daily worship, Bible study and recreation. In this country the program is sponsored by the Ecumenical Voluntary Service of the National Student Christian

Federation which is affiliated with the National Council of Churches.

C. Frederick Stoerker, EVS director, in announcing the American phase of the program, observed that the work camps have received further impetus this year from President Kennedy's projected Peace Corps which, he said, "parallels in its program much of that of the Ecumenical Work Camps."

He said among the campers will be 250 young Americans recruited by the EVS. Some of these will participate in projects in this country and others will serve abroad.

Seven U. S. projects have been approved, he said, in which foreign students studying in this country will take part, as well as American youths.

Work projects overseas include construction of a rehabilitation center for narcotics addicts in Hong Kong, enlargement of facilities for the Wilgespruit Center, only interracial youth camp in South Africa, and maintenance of the Hiroshima Memorial Park in Japan.

Perhaps More Significant Than Original Discoveries

More Scrolls Found In Dead Sea Cave

JERUSALEM—An amateur archeologist has discovered a new hoard of Dead Sea scrolls that scholars believe may surpass in importance anything uncovered so far in Israel and Jordan relating to the period of Simon Bar-Kochba, leader of the last Jewish revolt against the Romans in the second century.

This was the word flashed here by Professor Yigael Yadin, Israeli archeologist, from the almost inaccessible cave area near the Dead Sea where the first scrolls were found in the late 1940's and early 1950's.

He said the finds included 70 fragile documents which had not yet been unrolled, metal tools, coins and dozens of skeletons of men, women and children, possibly members of numerous Jewish sects who are thought to have sought escape from Roman domination only to meet a tragic end.

The discovery was made by the amateur archeologist when he stumbled on a rock, knocking it aside to reveal a long reed-like sheath in which the papyrus documents were stored.

Assemblies' Missionaries Pull Out of the Congo

SPRINGFIELD, Mo.—All Assemblies of God missionaries in the Congo have been forced to leave but some are continuing their work in nearby areas, according to word received at the denomination's international headquarters here from Pastor Everett L. Phillips, field secretary now in Africa.

After more than 40 years of service in the Congo, the missionaries leave 29 day schools with 1,088 students, a Bible school of 20 students, a printing plant, 64 ministers, 80 churches and preaching points, and 3,000 adherents, a church spokesman here said. All operations have been turned over to native Christian leaders.

PHOTO CREDIT

The photo on page 20 of the March 19, 1961, issue should have been credited to the Palladium-Item, Richmond, Ind.

The Churches' "Peace Corps" at Work



—RNS Photo

PRESIDENT KENNEDY'S Peace Corps parallels many postwar church projects in the U.S. and abroad, such as Ecumenical Work Camps. At top left and lower right, church youths help former German prisoners-of-war build new homes and a road to Wiesbaden, Germany. Top right, workers worship at Accord Farms, N. Y., camp. Lower left, youths help rebuild village of Glay, France. Such work camps have long been conducted by agencies or affiliates of the National and World Councils of Churches, the YMCA, the National Student Christian Federation, denominational youth boards and other groups.

NEWS IN BRIEF

GIVING IS UP

NEW YORK—Total religious giving in 1960 for all faiths reached an estimated \$4.18 billion—compared with \$3.9 billion the previous year—the American Association of Fund-Raising Counsel announced here.

The association, which organizes, directs and advises drives to raise funds, said the religious figure amounted to about 51 per cent of the \$8.2 billion grand total of philanthropic giving last year.

JUVENILE CRIME

WASHINGTON, D. C.—President Kennedy has asked Congress for an additional appropriation of \$618,000 for the Department of Justice in the fiscal year that begins July 1 to combat juvenile delinquency.

The increased funds would be allocated to the Bureau of Prisons and would be used, according to a White House announcement, to "enlarge the fight on juvenile delinquency."

LUTHERAN CONVENTION

CHICAGO—Representatives of four Lutheran bodies merging in the Lutheran Church in America voted here to hold the new 3,250,000-member denomination's constituting convention at Detroit's Cobo Hall June 28-July 1, 1962.

Expected to be attended by 1,000 delegates, the uniting convention will follow final meetings of the four bodies in Detroit June 25-28.

BILLY IN MIAMI

MIAMI BEACH, FLA.—More than 15,000 persons packed Convention Hall to hear Evangelist Billy Graham open his three-week crusade here and after the sermon crusade officials said 475 came forward to make "decisions for Christ."

"We are living in the most critical period in the history of the world," Dr. Graham said. "A noose being formed by the enemies of freedom is tightening around the throat of America. Your home, your business is in danger."

R. CATHOLIC HOSPITALS

ST. LOUIS, Mo.—A new 1961 directory published here by the Catholic Hospital Association of the U.S. and Canada lists 1,155 Catholic hospitals with 202,033 beds and 27,865 bassinets in the U.S., Canada and Puerto Rico.

PEALE'S "POLITICS"

ST. PAUL, MINN.—"For the rest of my life, I'm going to preach the gospel," Dr. Norman Vincent Peale vowed here. "I'm through with commenting on anything at all political."

Dr. Peale, pastor of Marble Collegiate (Reformed) church in New York, author and exponent of "Positive Thinking," aroused controversy in the 1960 Presidential campaign when he became associated with a conference of ministers who protested against electing a Roman Catholic as president. He later repudiated formal association with the group and insists that he never opposed Kennedy on religious grounds.

COUNSELING BY LAW

BOSTON—Enactment of a bill to add marriage counselor service to a mandatory 90-day "cooling-off" period for persons seeking a divorce in Massachusetts was urged here by the dean of the Boston College Law School.

The Rev. Robert F. Frinan, S. J., spoke at a meeting of the Massachusetts Trial Lawyers Association.

THE BUILDING BOOM

WASHINGTON, D. C.—New church construction dropped slightly to \$77,000,000 during February, due to inclement weather and perhaps some moderate effect of the business recession, but it was still the second highest level of construction on record for the month, the U. S. Census Bureau reported here.

January construction was \$82,000,000 and church construction in February a year ago was \$79,000,000, or \$2,000,000 higher.

ON BIRTH CONTROL

PARIS—France's Roman Catholic cardinals and archbishops, in a statement made public here, declared that the Church is firmly opposed to any means of artificial birth control because it is "directly contrary to the profound significance of human functioning."

The prelates said they were "very aware of the difficulties and burdens that the multiplication of closely spaced births represent for families." For that reason, they said, they urged married couples to be "more prudent" in planning their families.

ENFORCEMENT?

CHARLESTON, S. C.—A meeting scheduled by a group of Roman Catholic parents opposed to parochial school desegregation was cancelled here following a warning by Bishop Paul Hallinan of Charleston.

In a pastoral letter urging Catholics to prepare for parochial school integration, the prelate said that those resisting the edict "could not expect their status in the Church to remain unchanged."

DUKE INTEGRATION

DURHAM, N. C.—Duke University, a Methodist institution, has announced it will admit Negroes to its graduate and professional schools next Sept. 1.

BUILDERS CONFERENCE

NEW YORK—The men who build the nation's churches will come together at the annual Church Architectural Conference in Pittsburgh April 18-20.

Twelve hundred architects, specialists and religious leaders will assess this vast enterprise which has, for the first time, broken the billion-dollar-a-year mark.

HONOR TO PRESIDENT

NOTRE DAME, IND.—President John F. Kennedy was announced here as the 1961 recipient of the University of Notre Dame's Laetare Medal which has been conferred annually since 1883 on an outstanding American Catholic layman.

POPE ON PREACHING

VATICAN CITY—Pope John XXIII, at an audience to the parish priests of Rome, stressed the importance of preaching, which he said should not be reduced to "a sequence of empty formulas" but should cover everything—faith, morals, culture and creed.

"It is certain," the Pontiff said, "that the word of God touches men of every age and condition with the intimate goodness it brings with it. There is, however, also the art of interesting and uplifting the congregation. This is an art which must adapt itself to the historical and cultural requirements of every age."

SEGREGATION VOTE

ATLANTA, GA.—In an unofficial poll students of Emory University's College of Arts and Sciences voted for a segregated campus by the narrow margin of 470 to 443.

Slightly less than half of the college's 1,993 students participated in the voting sponsored by the College Council, student government organization. The vote had no official status or effect.



WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: "Now, just why should we have that Historical Society?"

ANSWER BY: Willis R. Jones, president of Disciples of Christ Historical Society, Nashville, Tenn.

This is a sincere and worthy question. For one thing it prompts us to take stock of ourselves, and that is always good. But the answer to this question rests at levels far deeper than the degree to which the society is fulfilling its mission. It rests in the truth that life is lived in the dimensions of the past, present and future. Our answer then is grounded in the fact that knowledge of the past is indispensable to intelligent activity in the present and future.

The fact that the question of the society's value is often raised is within itself significant. It reflects a problem sometimes present in the limitations of no-

menclature. The term Historical Society is probably the best we can use. The Baptists, Presbyterians, Methodists, Congregationalists, and other major religious bodies, in describing their efforts in organized historical activity, have found no more descriptive terms than historical societies and commissions. But these terms have failed measurably to communicate an adequate image. They conjure before us only a museum, a depository, a vault, a safe-keeping facility. This image is tragic in its limited portrayal of the functions and the usefulness of these organizations.

The Disciples of Christ Historical Society is foremost a research center with the corollary requirements of a library and museum. It is a center where all Disciple documents, books, papers, periodicals, membership rolls, research studies, these, church histories, memorabilia, are or should be placed—but placed not for the purpose of resting lifelessly upon library shelves. The moment material is awakened into use, is the moment for which the society was created.

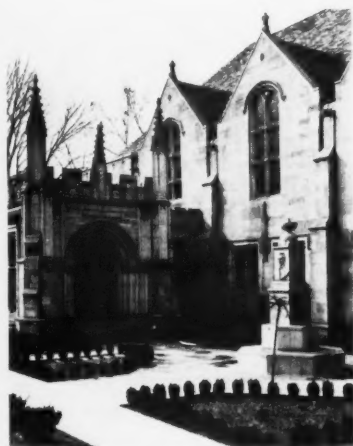
The Historical Society in essence is a laboratory. It is a laboratory in which professional staff workers are busy advancing the sum of knowledge in the field of religion, with specialized emphasis upon the Disciples of Christ. It is a laboratory where literary scholars must sometimes come for material not available anywhere else in the world. It is a laboratory where ministerial students are oft-times sent by their seminary professors to get material not available in their



Cenotaph at Historical Society building in Nashville, Tenn.

seminary library—material perhaps placed here by that same seminary. It is a laboratory where every member and every church among us can turn for reference assistance.

Should we have the Historical Society? Perhaps we should phrase the question in the language we have been using to describe the functions and the purposes of the society. The change in meaning is arresting. Should we assemble in one place and protect for use all material that will help us know and understand ourselves? Should we engage in research to discover guide posts for present and future action? Should we become aware of the contributions others have made to the welfare we enjoy today? Do we have an obligation to those who are to follow us? Answering these questions will indicate and determine the necessity for the Historical Society.



Main entrance at Disciples of Christ Historical Society building.

Year of the Mouse

OKICHI lay sleepless on the floor of the central room. The talk at the evening meal that day in the eighteen-fifties had been enough to keep a Japanese girl awake.

A foreign devil had been permitted to set foot on Japanese soil! Not only that, he had been allowed to open a consulate in this little town of Shimoda. Other Americans were sure to come, for a treaty had been signed so American ships could trade with Japan.

Okichi's uncle had been into the town. "Can you believe it!" he said. "This man, Townsend Harris, will use the small Shinto shrine. The flag of the foreign devils—a strange thing of many stripes and stars—flies there even now."

He paused to collect their rapt attention. "What can the officials be thinking of to permit it? Everything about these Americans is strange and outlandish! Their clothes, their talk, their customs." He lowered his voice to a whisper. "Even their food. It is rumored that they eat the flesh of cattle which they call beef!"

The family stared aghast. The grandmother wrung her hands. "None of us must go near that place," she said.

The uncle agreed. "No one will go. All Shimoda fears and distrusts the Americans."

Okichi spoke up bravely. "Japan must take her place in the world. Someone must trust first."

How they all turned upon her! "Since the Edict of 1637 forbade any foreigner to visit our kingdom we have not needed the world. Foolish girl, why should we need it now?"

Okichi had said no more. It would not be respectful to dispute with her elders. But she was not convinced. Her father had believed Japan should open her doors to progress. . . . Now she heard the clock strike midnight, the Hour of the Mouse. It was the Year of the Mouse too, she remembered. Japanese honored the little animal as a symbol of commerce and culture, of food and wealth. Surely it was a good omen that these American traders came at such a time. Comforted with the

by
Lee Priestley



"The tiny creature sat up for an instant,
front paws clasped . . . then it was gone . . ."

thought, Okichi fell asleep.

Next morning she rose early. Before the shelf that was the household shrine she clapped her hands and chanted, "*O-Kami, O-Kami*" until she felt sure the spirits heard and would protect the household against fire and robbers and earthquakes. Then she stored away the bedding in cupboards set into the wall.

In the tiny, dirt-floored kitchen Okichi moved from the stove to the iron kettle for cooking rice that hung by a pulley chain from a roof beam. Once she stopped to stare for a long moment at the kitchen god, his face blackened with the soot of years. Just then she saw a mouse dart from a corner. The tiny creature sat up for an instant, front paws clasped almost as Okichi had clasped her hands at the shrine. Then it was gone with a twitter and a flash.

Wherever there is a mouse, Okichi remembered, there is also food and well-being. First the Hour of the Mouse in the Year of the Mouse . . . and now finally the little animal that all Japan honored because he had been first of all creatures to help the Lord Buddha. Surely this was a sign to her. Okichi made her decision.

All day she worked hard for her kinfolk who had given her a home when her own parents died. She shook clean and replaced the *tatami*, the spongy straw mats that covered the floors. She prepared food for the field workers and chopped straw for the ox. She ripped kimonos apart for washing and laundered them beside the well. Vegetables were gathered and prepared for pickling. Eels were salted, sandals woven, tools mended, yard swept—when the long day came to an end Okichi steadfastly told her family what she planned to do. . . .

In Shimoda she hesitated before the angled *torii* arch of the Shinto shrine. Was she brave enough to do this? Her family and friends would be as strangers. . . . She went through the gate opening into a courtyard

covered with white pebbles. She drew back in alarm seeing there Townsend Harris, first American consul to Japan.

The foreign devil stood looking up at the flag waving above the *torii*. He spoke his thoughts aloud, repeating the words he had written in his diary on the day that flag was first raised.

"I wonder . . . will this be a good thing for Japan?"

Smoothing her kimono with a swift movement of her hands, Okichi dropped to her knees. Palms down, she bowed until her shining hair touched the white pebbles. "Honorable sir, it must be a good thing for Japan. And for the United States," she said.

Consul Harris turned in surprise. "What are you doing here, young woman? All Shimoda shuns this poor foreign devil!"

"Someone must begin. Someone must be brave enough to trust. So I have come to be your servant, Honorable Sir."

"You are not afraid?" Consul Harris asked. "And do get off your knees!"

Okichi remained respectfully kneeling. "I am almost as fearful as Japan was in 1853 in that other Year of the Mouse. Then your Commodore Perry sailed into Yedo Bay with four big warships. My father took me to see the wonders Commodore Perry brought."

Consul Townsend smiled. "That model railway engine big enough to carry a child really opened Japanese eyes!"

"My father dreamed of a day when Japan would be as modern as America," Okichi said. "And when our nations would be good friends. So I wish to do what I can to make my father's dream come true."

"Will the people of Shimoda make it hard for you?" the Consul asked.

Okichi hesitated and then answered honestly. "Yes, they will. But this is again the Year of the Mouse. Good fortune comes with that little animal who is a symbol of commerce and culture, of food and wealth. So I wish to help you."

"If you ever saw a kitchen that needed help, it's mine," the Consul said ruefully. "I could use several mice!" The tall American looked at the small Japanese and then stared across the years, speaking more truly than he could know. "I hope you are right, Okichi. Our countries have signed a treaty of friendship and commerce. It will be hard for us to find the way to understanding. Perhaps a hundred years from now in another Year of the Mouse, we will still be searching. . . . But the way will be found by people brave enough, like you, to trust first."

I MUST NOT FAIL

If I should fail to love;
I fail to live.
If I should fail to help;
I fail to give.
If I should fail to pray;
My soul may die,
And failing all of these—
What good am I?

If I should fail to sing;
I fail to praise.
If I should fail to smile;
I fail to raise.
If I should fail to trust;
My soul may die,
And failing all of these—
What good am I?

I must not fail to love
And help and pray;
Nor fail to sing and smile
And trust each day.
For failing all of these,
Mankind may die,
And God may ask of me—
What good am I?

by Guy Malone

When Human Wisdom Fails



"Where the Scriptures Speak . . ." by the Editor

Scripture: Job 21:19-34

THIS lesson is the middle one of three regarding the life and problems of Job and how he solved them. We have seen already that righteous people do suffer, in our study last Sunday. Today we shall see some of the solutions to the question of suffering that are offered to Job and why Job considers the answers insufficient.

It would help to understand the lesson each time if a large portion of the Book of Job were read. This would not solve all the problems completely because the outline of the book is not a perfect one. There are conversations between God and Satan, Job and God, Job and his wife, and between Job and three friends. The pattern is broken up sometimes. In the text for today we have Job repeating what one of his friends, Zophar, has said in response to Job's troubles. This affords Job the opportunity to point out the weakness of his friend's argument.

Zophar has said that "God stores up their iniquity for their sons." (verse 19.) Thus he would explain the suffering and problems of a righteous person as being the result of the sins of someone in the preceding generations. There are other references in the Old Testament which take this point of view, such as the one about the children's teeth being set on edge. (Jeremiah 31:29; Ezekiel 18:2.)

This does not seem to be a reasonable explanation so far as Job is concerned. He says that it would be more logical for God to "recompense" a person's sin to him, during his own lifetime. If God is a God of wrath he should show his vengeance upon the individual sinner.

The next statement indicates that there was no clear concept of immortality in Job's time. He points out that if a sinner does not suffer for his sins in his own lifetime then he never will. "When the number of their months is cut off" (verse 21) they won't know anything about it, if their children are punished by God.

The following verse has been interpreted in various ways. It seems to me that Job is inserting, at this point, a statement of his confident

trust in God, even if he does not understand all of God's actions. No one can really "teach God." It may not look to man as if God knows what he is doing and man may imagine that he could perfect a much more reasonable system, especially so far as his own personal comfort is concerned. This is no reason to doubt that God is wisdom.

Job knows full well how things often happen. One fellow dies "in full prosperity." (verse 23.) The description of such a person is very pointed. He is not only fat, "the marrow of his bones" is moist. (verse 24.) Another fellow dies "never having tasted of good." (verse 25.) They end up alike. (verse 26.) Here, again, is an indication of the idea that the death of the body is the end of man. Good and bad, rich and poor, end up in the dust with the worms covering them.

Job is not overly optimistic in

the speech he is making at this point. We must recall again that his friends are saying that his troubles have all come about because of sin, either his or that of his forebearers. Job doesn't believe this but he is pointing out the obvious fact that sinners are not always punished in this life. If they are not punished in this life there is no punishment, since this is the end.

He then turns to the question which he is sure his friend has in his mind, "Where are the specific examples of this interpretation which you have been giving?" Job's answer is to ask "those who travel the roads." (verse 29.) It is the same all over. Any place you go, you can find wicked men who are "spared in the day of calamity." (verse 30.)

Furthermore, the wicked man who is comfortable in this world is not often told about his sins, face to face. We can imagine that in

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 23, 1961

The Scripture

Job 21:19-34

- 19 "You say, 'God stores up their iniquity for their sons.'
Let him recompense it to themselves, that they may know it.
20 Let their own eyes see their destruction,
and let them drink of the wrath of the Almighty.
21 For what do they care for their houses after them,
when the number of their months is cut off?
22 Will any teach God knowledge,
seeing that he judges those that are on high?
23 One dies in full prosperity,
being wholly at ease and secure,
24 his body full of fat
and the marrow of his bones moist.
25 Another dies in bitterness of soul,
never having tasted of good.
26 They lie down alike in the dust,
and the worms cover them.

- 27 "Behold, I know your thoughts,
and your schemes to wrong me.
28 For you say, 'Where is the house of the prince?
Where is the tent in which the wicked dwelt?'
29 Have you not asked those who travel the roads,
and do you not accept their testimony
30 that the wicked man is spared in the day of calamity,
that he is rescued in the day of wrath?
31 Who declares his way to his face,
and who requites him for what he has done?
32 When he is borne to the grave,
watch is kept over his tomb.
33 The clouds of the valley are sweet to him;
all men follow after him,
and those who go before him are innumerable.
34 How then will you comfort me with empty nothings?
There is nothing left of your answers but falsehood."

the society with which Job was familiar, most of the people surrounding an independently wealthy person would be subservient to him. They were in no position to stand up and call him a sinner. He will end up just like the rest even though "watch is kept over his tomb" (verse 32) because he was a man of importance. "The clods of the valley are sweet to him" because of this faithful remembrance. Apparently, Job would not have agreed with a later poet, Shakespeare, that "the evil that men do lives after them."

Job comes to the conclusion of

his remarks to Zophar. It is nice to have a friend to whom you can say exactly what you think. That is what Job's friends have been saying to him and now Job tells this one that everything he has said is useless. There is no comfort in "empty nothings." (verse 34.)

When I read this passage I often doubt that the friends were really trying to comfort Job. I suppose he trusted in them so much that he believed that they were trying to help him explain the troubles that had come upon him. This trust did not keep him from seeing that so far they had not said any-

thing which gave him a sufficient explanation of the situation.

It is going to take more than human wisdom to explain the problem. Job has not comprehended the answer from God but he is unwilling to come to the conclusion that there is no answer simply because his mind and the mind of his friends cannot devise one. "The fear of the Lord," that is, to stand in awe before the righteous God, is wisdom. "To depart from evil is understanding." (verse 28:28.) This memory text will lead us into the last lesson on the Book of Job in which the wisdom of God prevails.



Meaning for Today

by John Thompson

Associate Professor in Applied Christianity, The Divinity School, Drake University
Des Moines, Iowa

THROUGH the intriguing dialogue which comprises a major portion of the Book of Job, some of the greatest insights of all time are registered. First, there is the interesting dialogue between God and Satan which was part of our consideration in last week's lesson when Satan asks permission to try Job that he may prove to God that his servant is only good from ulterior motives.

The second dialogue, which is the main focus of our lesson today, is between Job and his well-meaning friends. The concluding dialogue is between God and Job. This method of dialogue presents in a most interesting way the problem of suffering and man's inadequacy, through his own wisdom, to fully comprehend the great mystery involved.

We have seen Job's perplexity heighten as trial upon trial comes his way. He is stripped of his possessions; his family is taken from him; he loses his health. And Job cries out, quite naturally, "Why, O why should this happen to me? Have not I been good? Even if I have sinned once or twice—I could not possibly be so sinful as to deserve all this suffering." As has been noted, Job's question but reflects the prevailing idea of his day that all suffering is the result of sin.

The dialogue which ensues between the patriarch and his friends brings into focus the great insight that suffering is not necessarily the result of unforgiven sin and that

goodness is no insurance against suffering, but that suffering visits both the good and the evil. Although the "Why" of suffering is not fully answered in this dialogue, we do get glimpses of the purpose of suffering in God's economy of life.

Though Job's well-intentioned friends are not much "comfort" to him in his ordeal, through the interplay that takes place between them, there breaks through to us the important fact that man must never be presumptuous in thinking that he is able to comprehend fully God's will beforehand. Job's friends were audacious in posing as having all the answers. Just when we think we have everything "figured out" something happens to upset our neat theories in which we think we have contained life and the universe. Job came to realize that his friends were ill-informed, and neither had he fully understood the "ways of the Lord." What came to be his conclusion in the whole matter has been poignantly expressed by a New Testament writer: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." (Romans 11:33 KJV.)

As we have noted in the last few Sundays in our study of the "wisdom literature" of the Bible, "the fear of the Lord is the beginning of wisdom," so through Job's experience this great insight is under-

lined in the fact that true wisdom is found in the humility that admits human frailty in order to comprehend God's greatness. In some of the most majestic language in all the Bible, God reminds Job, "Where were you when I laid the foundation of the world? . . . Have you commanded the morning since your days began?" In the presence of such omnipotence, who is man to question God's ways?

A further insight that comes to us from this unusual drama is that through the discipline of suffering real character is formed. Job came to realize, as we must, the folly of wishing for

" . . . skies always blue,
Flower-strewn pathways
All our lives through."

Job in the depths of his suffering lost God for awhile—"Oh, that I knew where I might find him! that I might come even to his seat," that he might come to realize that nothing but God matters. In this experience he is in the best of company, for Jeremiah, the great prophet, in the throes of his perplexity thought he had lost God. Also there is the Master who cries from the cross in his hour of seeming-abandonment by God: "My God, my God, why hast thou forsaken me?" Through such discipline of suffering and pain and the seeming loss of God for a time great character is fashioned as in no other way.

One of the great tragedies of life is for a person to pass through the ordeal of sorrow and suffering and yet fail to learn the great lessons with which such an experience is latent if we but allow God in His wisdom and in His love to have His perfect way with us. Suffering taught Job the greatest lessons he had ever learned, and there is the "stewardship of suffering" over which we must prove faithful if we are ever to comprehend some of the most important insights of life.



ADVANCE COPY

by Richard E. Lentz

What Is Workers' Growth?

WRITING us about the Growing Workers' Plan for leadership education, a correspondent asked, "What do you mean by growing worker? A number in our church would like to know your answer."

Growing worker is a phrase used to designate a few basic leadership courses which are to be emphasized during a given period of time. The name *growing worker* was chosen to express the ideal of Christian leadership education that persons shall continue to develop as long as they live—and particularly as long as they seek to serve as a leader of others in the educational program of the Church.

Included in this designation, *worker*, are teachers, counselors, group leaders, administrators and all others who carry responsibility in the church's educational program. What does it mean for persons in these varied church assignments to be growing workers? What is implied in the term *growing*?

For some time now an important national committee on leadership education has been seeking to develop the broad outlines of a Christian leadership education curriculum. Recently, the committee, in a progress report, suggested that there are four areas of content basic to the education of designated leaders in the church: (1) understanding persons; (2) content of the Christian religion; (3) philosophy of leadership; and, (4) content of the job.

No doubt these four will be expanded and interpreted in later reports. Two or three additional areas have been already suggested. Without close reference to the report of that committee or its critics we may gain insight into the meaning of growth for leaders by examining the proposed areas of leadership curriculum. Those areas of leadership education are areas of leadership adequacy or maturity. A growing worker is one who steadily improves his leadership in the recognized areas.

Employing the proposed four areas of leadership curriculum but rewording them, and adding another which many people think must be included, we have criteria of leader growth. A growing

worker is one who is improving:

- His comprehension of the Christian faith,
- His understanding of himself and other persons,
- His knowledge of the organization and program of his church,
- His mastery of the skills required in his church responsibilities,
- His awareness of the contemporary social setting or culture.

These are very broad and will not mean much until we look at each one in more detail.

Everyone knows that no human being can comprehend the full meaning of the Christian religion, either for his own life or for the world. There are ways in which serious Christians may move toward maturity of faith.

Through a lifetime of reading and discussion with others one can develop and clarify his ideas about all of the central themes of the Christian religion, such as: God, Christ, salvation. In meditation and worship first-hand religious experience can be deepened and made more responsive. Ways of sharing faith with others in teaching and common exploration will multiply with the years.

One philosopher wrote that "the crowning achievement of the adult mind is a mature concept of God." A worker in the church needs to experience this growth in comprehending the Christian faith.

One of the mysteries of earth to most of us is the farther reaches of our own self or personality. Real motives and desires often are obscured behind disguises. And we understand others even less than ourselves. Ancient Greeks recognized that wisdom and power lay in knowing one's self. Modern leaders in all walks of life are discovering that ability to love and work with others is a prime requirement of great influence or achievement.

In education the endeavor is to understand human nature more fully that the dynamics of learning, teaching and interpersonal relationships may be directed toward the improvement of society. Christian education seeks to employ them with increasing effectiveness in the service of the Church and God's

will among men.

The twentieth century Church is large and encircles the globe. And yet, every minor task in a local congregation should somehow relate to the world-wide mission of the Church, everywhere. An understanding of the organized life of congregations, denominations and the Church is not easily nor quickly acquired. This broad understanding does however enhance the humble task of each church worker. And as the worker identifies his personal goals with those of his church, how much more intelligent and devoted his service is likely to become. This is one aspect of worker growth.

America prides herself on "know-how" but many churches suffer from "don't know how." Sometimes a person will be asked to accept some responsibility in his church without being given any training so that he will perform well. This is poor stewardship of talent by his church. Then there are church workers who are content to perform their church duties in the same way year after year. This, too, is poor stewardship. Growing workers would seek to improve their skills and to acquire new ones so that the work of the church might be done well.

A commencement speaker began his address with this sentence: "Let's assume this a time of transition and crisis." So it is. But every time is a time of transition and crisis. Church workers need to be aware of the situations in which people live in order to plan helpful programs. Often, social situations affect the forms which virtues should take. Developments outside the Church are opening wide new areas of service for church leaders today. New tools and methods are available for Christian education. A worker in the church may find a continuing challenge in the new frontiers opened for religion by secular agencies and culture.

At the beginning it was said that these five areas of leadership education have been identified tentatively as the major ones in which those who seek to serve the Church will need personal and continuous development. In that sense then, they are areas of growth for church workers.

Berlin Ecumenical Post for Disciple

INDIANAPOLIS—Developing Christian discussion groups among industrial workers in East and West Berlin is the ecumenical assignment that has been given to a young minister of the Christian Churches (Disciples of Christ).

Wesley Bourdette, a native of Athens, Pa., will join the interdenominational staff of the Social and Industrial Parish of Berlin about April 1.

Working with management, members of the parish team contact both young people and adults in industry. Small groups are developed to expose workers to the Christian faith.

"We are not trying to 'sell' the church to the German people," Bourdette said in interpreting his new work. "We are only trying to relate the Christian faith directly to the industrial man."

Bourdette has chosen the Christian ministry with special interest in the church in industry. He received his B.A. degree from Phillips University, Enid, Okla., and his B.D.



WESLEY BOURDETTE discusses with Mrs. Ruth Milner, director of social welfare services of the United Christian Missionary Society, plans for his taking an ecumenical assignment as a volunteer worker.

degree from Colgate-Rochester Divinity School.

In preparation for his assignment, Bourdette has had six weeks' language study in German and will enroll in the Berlin branch of the Goethe Institute for further study.

He will serve on a subsistence basis for at least two years. Financial support for this participation by the Disciples comes through their annual Week of Compassion, an appeal for funds for relief, emergency causes and rehabilitation.

Work of Committee on Military and Veterans' Services Now in UCMS Budget

2 Causes Taken From Week of Compassion

INDIANAPOLIS—The transfer of two causes previously supported through the annual Week of Compassion into regular operating budgets of two national brotherhood agencies was approved in Indianapolis.

Action was taken March 10 by the Commission on Brotherhood Finance and the Commission on Budgets and Promotional Relationships.

Pension dues for Disciple reserve chaplains while on active military duty will be budgeted after July 1, 1961, by the Pension Fund of Christian Churches.

The work of the Committee on Military and Veterans Services will be included in the budget of the United Christian Missionary Society.

It is appropriate that the work of these two causes shall be carried forward in the regular outreach program of the brotherhood, Roland Huff, administrative secretary of Week of Compassion, stated.

Church support for reserve chaplains' pension dues and program services for men and women in the armed forces should be included in regular giving through Unified Promotion after July 1, Mr. Huff explained.

Disciples Plan Vast Congo Health Program Soon

INDIANAPOLIS—Plans for a vast public health and medical education program in the Congo sponsored by church mission boards with U. S. government financial help were outlined here by Dr. Keene A. Watson, a medical missionary of the Christian Churches.

Dr. Watson reported the plans to the Board of Trustees of the United Christian Missionary Society, which approved his recent appointment as director of the proposed School of Public Medicine and Health in the Congo, basis of the program which he conceived after extensive research.

The project, including a medical school and four provincial training centers staffed by Americans, would be a part of Congo Polytechnic Institute, an agency sponsored by the Congo Protestant Council representing 42 denominational and independent mission boards.

Supporting agency of the Institute is the private Agricultural and Technical Assistance Foundation of Los Angeles, which is seeking a federal grant in Washington from the International Cooperation Ad-

ministration.

Noting that the number of doctors in the Congo has shrunk from 700 to about 200 since the outbreak of trouble there last summer, Dr. Watson said "the medical situation in the Congo already is serious but will become much worse unless we act quickly—unless we get a program off the ground within six months." He said public health conditions were particularly bad in rural areas.

Stressing that the Institute will operate the schools for the Congolese government, Dr. Watson said the program has United Nations approval and will utilize existing church mission hospitals, dormitories and other facilities. The entire program of the Institute calls for an estimated five-year expenditure of \$28,500,000.



OFFICERS of the Commission on Brotherhood Finance of Unified Promotion were elected in March. From left are: Wayne H. Bell, minister, Vine Street Christian Church, Nashville, first vice-chairman; Lowell C. Bryant, minister, University Park Church, Indianapolis, chairman; Mrs. P. O. Marvel of Giltner, Neb., second vice-chairman; and Mrs. D. A. Holt of Indianapolis, secretary.

Religious Education Workers Hold Annual Meeting at Purdue U.

WEST LAFAYETTE, IND.—An opportunity to use the new adult curriculum and announcement of plans for the 1962 Christian Education Assembly were two of the highlights of the annual meeting of Religious Education Workers' Fellowship which was held here at Purdue University.

State and national Christian education workers met here Feb. 28-March 5 to share experiences, exchange ideas and become informed on latest developments in Christian education.

With Robert M. Elliott of Oklahoma City as chairman, the group discussed restructuring of Religious Education Workers' Fellowship and restructuring of the brotherhood planning bodies.

"The Nature of Our Ministry" was the name of sessions presented by James Blair Miller, professor of



Photo by Thomas P. Inabnett

RELIGIOUS EDUCATION WORKERS at their annual meeting held recently at Purdue University are pictured about the conference table (from left): James Blair Miller, professor of Christian education at Christian Theological Seminary; Fannie Bennett, national counselor Church-Wide Leadership Development; Bernard C. Meece, North Carolina director of Christian education; Robert M. Elliott, Oklahoma director of Christian education; and Lloyd Cox, director of Christian education for Kansas.

Christian education, Christian Theological Seminary.

Latest developments in Christian education during the sessions included the completely new Sunday

evening youth materials, the new church-wide leadership development program, camp and conference fees, International CYF Commission, Local Church Study, World Outreach Consultation, the Christian Literature Commission and the previously mentioned new adult curriculum.

Work with the new adult curriculum, "The Christian Discipleship Series," was introduced on the last day of the meeting.

Another important event of the week was announcement of major changes in plans for the 1962 Christian Education Assembly.

Instead of following the traditional pattern of a single national Christian Education Assembly as in years past, a plan has been developed to provide participation and involvement of a larger number of persons working at the on-going task of Christian education at the local church level.

In this new pattern it is hoped that there will be a maximum of expression from every state, province and area concerning needs, existing programs and insights gained from state and local church workers in their continuing Christian education task.

In business session, Jack Russell of Columbus, S. C., Josh Wilson of Berkeley, Calif., and Richard E. Lentz of Indianapolis were elected to the Religious Education Workers' Fellowship executive committee.

Loma Mae Jones was elected chairman for the coming year. Patricia Clark was elected vice-chairman and Josh Wilson, secretary.

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Ecumenical Fellowship in Idaho

Cooperation Beyond Words

by Floyd W. Chapman

AMID all the words concerning the need for cooperative action by the Protestant churches of America I have the joy to be a part of a most effective cooperative activity. I am a field representative of the Idaho Institute of Christian Education serving the Protestant youth of the University of Idaho at Moscow.

My job is to serve over 175,000 Christians—Baptists, Brethren, Christians, Congregationalists, Lutherans, Methodists, Nazarenes and Presbyterians.

I have heard Christ proclaimed at the Presbyterian Synod, a Nazarene college, Christian conventions, Lutheran Student Associations, in a Brethren church, a Congregational committee meeting, Baptist Fellowships, and on the floor of a Methodist Conference.

While our nation staggers under the impact of the needs of our college-age youth and calls meetings in Washington of many minds, the Idaho Institute of Christian Education continues in its thirtieth year of witness to serve the youth with its "Focus on Youth" program.

The Institute offers credit courses in subjects ranging from courtship and marriage to world religions. The students are not required to pay for these courses and may have up to eight credits accepted toward their bachelors degrees at the University of Idaho.

While the Institute is not a part

A Christian minister, Mr. Chapman is a field representative of the Idaho Institute of Christian Education, Moscow, Idaho.

of the University of Idaho (thus preserving the separation of church and state), it provides a highly trained faculty—highly regarded and academically prepared—whose teaching credentials are accepted by the University of Idaho.

On any afternoon with the exception of Sunday, when activities are confined to the local churches, students of all heritages mingle in fellowship at the coffee hour. They make appointments with trained counselors who are interested in them and have the ability to assist with their problems.

My work as a former professor of a Presbyterian college, who was baptized in the Baptist Church and ordained at North Hill Christian Church, Spokane, Wash., is to help strengthen the youth programs of the various communions within the tenets of their churches, and to bring to those communions the encouragement to support this program which was created to serve youth.

The work is in complete harmony with the local church program and is not in competition with church colleges, but seeks to serve the 65 per cent of the youth who will attend non-church-related colleges and universities.

Yes, cooperation beyond words is the positive answer of the Idaho Institute of Christian Education as it witnesses through class instruction, counselling, library facilities and Christian fellowship to youth to serve the local church, Idaho and the nation.

concerned and it is time to look for the revival. An important part of it will be a rediscovery of the meaning of adulthood. That discovery will come when the older members of our congregations return their gaze with steadfastness upon Him who is the way—the way of open humility, the way of rebellion against the false security of lifeless forms of religion, the way of continual sensitivity to God's contemporary self-revelation.

When that way is truly accepted it will be impossible to regard adulthood as the "arrival," the fulfillment of all hopes and wonderings, the end of searching. And, with the destruction of this false self image, adults will no longer have to fear the iconoclasm of youth's search for truth. They will no longer find it necessary to protect the "fragile children" in appeasement of their own subconscious need for self-protection.

By the grace of God's acceptance, which we know through Jesus Christ, they shall be freed to join the quest. The barrier between generations shall be broken down and youth and adults will be able to join in the redemptive fellowship of confession and testimony.

It will be the great day of emancipation for youth, too. They will no longer feel the pressures which demanded the passive waiting for an imaginary coming to being. It will no longer be necessary to fill the empty years with the restless activities of the "good times." They shall be freed from their test-tube existence to taste the realities of life and in the conflicts of real life they shall discover their need for the unique message and experience of the Church.

In response to the challenge of him who said "I am Life," youth will give the whole of their honest selves and the Church will be faced with a new task—the task of harnessing the creative explosion!

RECURRENT MIRACLE

Out of winter's mold of dead brown leaves
Suddenly violets lift their heads;
Over snow leached hillsides Power breathes
The breath of life and green growth spreads
Resurrection's word. The brook's loosed tongue
Takes up the story; river to sea
The glad news runs. New life has sprung
By grace of God infinity
Out of fallen corn and bursted pod.
Springtime's miracle performed again
Asserts the quickening power of God,
Arouses fresh hope in the hearts of men.

—Edith Dunn Bolar

TCU Will Award Honorary Degrees

FORT WORTH, TEXAS—Two Christian Churches' ministers, an educator and a retired physician will be awarded honorary degrees by Texas Christian University.

Announcement was made that Albert N. Jones, executive secretary of the Louisiana Association of Christian Churches, and George C. Stuart, minister, Central Woodward Christian Church, Detroit, will receive the honorary doctor of divinity degree. The honorary doctor of literature degree will go to Dr. Paul Sharp, president of Hiram College, Hiram, Ohio. The honorary doctor of science degree will be conferred upon Dr. Halford Morlan, a retired physician who lives in Arizona.

George C. Stuart was professor and head of the department of preaching at Christian Theological Seminary before he became pastor of the Detroit church in January, 1960.

Mr. Jones was pastor of First Christian Church in Lake Charles, Louisiana, before he became the state secretary for Louisiana churches in January, 1960. Dr. Sharp has been president of Hiram College since July of 1957. Before that he was for three years profes-

sor of American history and chairman of the American Institutions Program of the University of Wisconsin.

New Medical Study Available at Drake

DES MOINES, IOWA—Persons wishing to study medical technology may now do so and work toward a college degree at the same time under a combined program started here this semester by two hospitals and Drake University.

The four-year program culminates in a Drake bachelor of arts degree with a major in either biology or chemistry.

A student enrolling in the program must complete a prescribed three-year curriculum in the Drake college of liberal arts. This is followed by a 52-week course of clinical study at either Iowa Methodist or Broadlawns hospital.

Clinical study during the fourth year at either hospital involves study in microbiology, biochemistry, clinical microscopy, hematology, serology and histologic technic. This fourth-year program parallels the course of study prescribed by the Board of Schools of Medical Technology as established by the American Society of Clinical Pathologists.

Scholarship Fund at Lynchburg College

LYNCHBURG, VA.—A significant contribution by Judge Deane Hundley, a leader in the Christian Church at Dunnsville, has established a new scholarship fund here for Lynchburg College. Announcement was made by President Orville W. Wake.

The scholarship fund is given by Judge Hundley in memory of his parents, John Tribble Thomas Hundley and Sarah Elizabeth Garnett Hundley, and the Misses Caroline, Mary and Margaret Young of Dunnsville.

Judge Hundley's brother, Dr. J. T. T. Hundley served as president of Lynchburg from 1915 to 1936. Judge Hundley's children, Dr. Dean Hundley, Jr., of Wallace, N. C., and Mrs. Joseph J. Magill (Sally Hart Hundley), Oklacon, Ind., are both graduates of Lynchburg.

Convocation on Christian Vocation Held at Eureka

EUREKA, ILL.—The first convocation on the Christian vocation was held here on the campus of Eureka College recently. Leaders were pleased with the attendance when 90 people appeared while the state was still digging out from its heaviest snow of the season.

Jay Calhoun, associate dean of Disciples Divinity House at the University of Chicago, was the featured speaker. Group discussions were led by Ronald Greek, Chester Crow and Donald Littlejohn, all of the college faculty.

Ira W. Langston, president of Eureka College, presided at the opening session which coincided with the annual Founders' Day Service of Remembrance.

Hiram Debaters Win

HIRAM, OHIO—Hiram College debaters placed fifth in the Purdue Novice Tournament at Purdue University in competition with over 50 teams representing 41 colleges and universities.

Both Hiram's affirmative and negative teams scored three wins and one loss giving them a 6-2 record and a tie for fifth place.

"Should the U. S. Adopt a Program of Compulsory Health Insurance for All Citizens?" the national inter-collegiate debate topic for this year, was approached in the affirmative by Peggy Cooper, freshman from Olympia, Wash., and Fred Martin, freshman from Akron, Ohio. The negative side was presented by Jim Atherton, Grand Rapids, Mich., sophomore, and Lem Green, freshman from Mantua, Ohio.

Vesper Service Leaders at Christian College



THE CHIME VESPER BELLS is heard each Thursday evening at Christian College, Columbia, Mo., calling the student body together for worship in a service planned by the vesper board and college chaplain, Jack Scott. Consulting Mr. Scott on plans for the weekly service are board members (from left): Grace Grant, San Luis Obispo, Calif., Betti Day, Whitesville, Ky., and Jane Fry, Eldon, Mo., all seniors.



THE GOD AND COUNTRY AWARD was recently presented to Eagle Scout Leland Coll, a member of First Christian Church, Fairfield, Iowa. With him are his parents, Mr. and Mrs. James Coll and the minister, Donald A. Eagle, who recently resigned the pastorate to become Iowa executive for the National Conference of Christians and Jews.



GOD AND COUNTRY AWARDS were given to Nelson Stevland, Jr., and Noel Daniels by their minister, Delbert W. Daniels. The awards were presented at First Christian Church, Bellflower, Calif.



GOD AND COUNTRY AWARDS



KENNETH FRY has received the God and Country Award at First Christian Church, Lyons, Kan. The service was conducted by Carmie W. Roll (right), interim minister. In a previous pastorate at Belleville, Kan., Mr. Roll married Scout Fry's parents, Mr. and Mrs. William Fry (left), and baptized Mrs. Fry.

LYNTON DUDLEY, Explorer Scout, received his God and Country Award at First Christian Church, Fort Walton Beach, Fla. Presenting the medal is the minister, Franklin H. Carter. Watching the ceremony are Scout Dudley's parents, Captain and Mrs. Charles Dudley.

HUGH J. SINCLAIR, minister of the Christian Church, Belton, Mo., congratulates Roy Wayne Manion, as he received the God and Country Award on Boy Scout Sunday.



book of the month

Sponsored by the Christian Literature Commission

"The Story of America's Religions"

by Hartzell Spence

Selected and reviewed by James E. McKinney, assistant to the president, Lynchburg (Va.) College.

The Story of America's Religions by Hartzell Spence sells for \$4.

"Historians generally agree that America is primarily the product of religious impacts. From the founding of Jamestown and Plymouth to the present day, religious influences have shaped—and continue to temper—most aspects of American life."

These words set the tone and direction of Hartzell Spence's award-winning series of *Look* magazine articles, now published in book form. The volume does not pretend to be a definitive history of America's religions or even, as the title would imply, the story of these movements in any related sense. It is rather a collection of individual stories of America's major faiths, each carefully and sympathetically set against the background of the special sociological and cultural contributions of the particular religious movement being studied. Discussions of such widely diverse Christian groups as the Mormons and the Episcopalians, the Christian Scientists and the Baptists, the Eastern Orthodox and the Disciples of Christ, vividly illustrate the complexity of America's claim as a Christian nation.

Little attention is given to the theological foundations for the obvious differences that cause separation for, indeed, it is Spence's stated thesis that "the living history of any religion is the actions of the people who worship within it, rather than the decisions of the theologians."

These are summaries that read well, filled with fascinating small details that highlight the religious news that has become history.

In a time when the American churches are seriously confronting the growing ecumenical movement, Disciples will want to use the book, for the fulfillment of our heritage demands that we know not only our own faith but those faiths that command the loyalty of so many million Christians of other names.

Spiritual Breather

It is often said that women monopolize the telephone, but I confess that I have now been on the telephone, day and night, 24 hours a day, for the past five years!

I refer to "*Dial a Devotion*," our religious-inspirational telephone service in Bloomington, Ill., where one may receive a half-minute devotion by simply dialing 825-2910.

A different devotion is recorded each morning, and this message is automatically given to all who call. Estimates based on periodic tabulations made by the telephone company, reveal that interest in the program continues to run high, although the statistics show a gradual decline: Calls in 1956: 100,000; in 1957: 55,000; in 1958: 50,000; in 1959: 40,000; and in 1960: 35,000.

There is nothing magic about *Dial a Devotion*! It simply offers one more opportunity to reach people for the Kingdom of God. Each devotion is thought of as a bit of spiritual food to help sustain the caller for the day, and to help him grow stronger in his faith.

The devotion is not meant to be a "medicine" for spiritual ills, nor a substitute for attending church, reading the Bible, or one's own personal devotions and prayer life.

It is hoped that a few words of encouragement and inspiration as close by as the nearest telephone should prove to be a helpful ministry to the entire community. —JOHN D. TREFZGER, minister, First Christian Church, Bloomington, Illinois.

Brotherhood News

"It Was Good Advice" "Watch and Pray"

YELLOWSTONE PARK, WYO.—"Watch and Pray" is good advice, J. P. Miller and family of Coolville, Ohio, learned on their first visit to Yellowstone National Park this last summer.

Entranced with the wilderness atmosphere of the park, the magnificent canyon and falls of the Yellowstone River and the remarkable wildlife display (elk, deer, moose and bear) the Millers spread a picnic lunch in the Old Faithful area.

Mr. Miller, a rural minister for four Christian churches in Meigs County, Ohio, offered a prayer of thanksgiving for the food about to be received and for the beautiful out-of-doors and evidences of Nature's bounty.

Daughter Kathy, unmindful for once that prayer was in progress, neglected to close her eyes, and observed a pair of bear cubs approaching the table in quest of food.

The prayer was, thereupon, unceremoniously interrupted by her yell of "Here's a bear!" The table erupted in a mass of Millers grasping and clutching for food. In the excitement one the cubs pawed a loaf of bread from Mr. Miller's hands resulting in a near miss of the swipe of the paw.

The party retreated in safety however and Mr. Miller commented to Kathy, "It was a good thing you followed the Good Book. It says 'Watch and Pray.' Thank goodness you did!"—NATIONAL PARK SERVICE, United States Department of the Interior.

Program Integration Is Planned in India

BLASPUR, INDIA—The India Mission and its Christian Churches met in Conventions here Feb. 4-9, and moved forward toward their complete program integration.

The plan envisages a Council of Churches (Disciples) administering or supervising the full program developed through the mission.

While the constitution of the Council is being completed, authority has been granted to the Council to administer and supervise most of the work.

Miss Alice Clark, retiring secretary of the Nurses Auxiliary of the Christian Medical Association of India, was honored as she planned her return to the U.S. for retirement.



Just Among Us Lay Folks

by Carl R. Brown

A Christian's Choice

MANY YEARS AGO, returning via train from a Savings and Loan Convention, my associates were spending their time and money in the club car.

Finally Steve came in and sat with me. "Carl," he began huskily, "we like you. Though you don't drink with us neither do you scold or preach."

Steve was, even then, a brilliant young attorney with many wealthy clients, president of a financial institution, trustee of a large suburban church, and he owned his home in an exclusive community. His future was rosy and certain, so it seemed.

Over the years I watched Steve's rise and his fall. Gradually social drinking overtook him. Clients turned away. His partnership broke up. He lost his standing and his home. He died a pauper and almost an outcast.

I often wonder whether what Steve said to me, "You don't preach to us," was a compliment or an indictment.

We are constantly besieged with statistics of the toll of the liquor traffic, once called "The Great Destroyer." It costs the American people about ten billion dollars annually, twice what we put into our public schools. Another billion goes into resulting loss of man power. Nearly five million are now alcoholics, of whom 800,000 are women. The FBI reports that 60 per cent of all arrests are related to alcohol. Fifty-five per cent of holiday traffic fatalities result from "social drinking."

Truly this presents a problem of gigantic proportions. It is close at hand in our community, church and homes. It is primarily not a matter of legislation or economics but of persons. It is the number one social concern of our Christian Churches.

If alcoholism is a disease, as we

are told, it differs in one important respect from all other diseases. There is a simple and positive preventative for it. We have never known an abstainer to become alcoholic. Habitual abstinence builds up an immunity which resists the ravages of crises, losses and failures. It puts savings in the bank (literally and figuratively) for urgent future needs.

Between these two extremes, total abstainers on the one hand and alcoholics on the other, there are about sixty million Americans who drink (1) rarely, or (2) moderately, or (3) freely but not out of control. It is estimated that of our Protestant members about 59 per cent fall somewhere in this range.

Perhaps the rising tide of those within the church who use liquors occasionally has brought a shift of emphasis. It certainly is not our prerogative to condemn or even to judge. But the church cannot be silent on social drinking, for example, just because some members indulge. If we preach against only

those wrongs which no members practice the preachers would soon be out of material.

The hazards even in moderate or occasional drinking are very real and imminent in a day of high speed, devastating explosives and intricate machines. Nor can the church be passive when the vested liquor interests flaunt their wealth by subverting public officials and corrupting our standards of morals and decency.

As Christians we have commitments beyond our own comforts and well-being. Paul writes: "Let no one seek his own good, but the good of his neighbor"—1 Cor. 10:24. Our own personal conduct is the greatest resource at hand. Whether we like it or not, people are watching us as Christian leaders and followers.

Think particularly of the host of young people determined to make the most of life. On every hand they are lured. The billboards, magazines and TV glamorize social drinking. The person of "distinction" holds a glass. The non-conformist is a "square." Many are looking desperately but in vain for a prop to their better judgment. What is our testimony to those who look to us? Our practice of abstinence may be the straw to which some can cling.

The abstainer, without raising any finger of judgment and without any feeling of self-righteousness, believes that saying "no" to alcoholic beverages is one way to say "yes" to a fuller Christian life. He finds life meaningful and exciting and feels that alcohol would detract from his good life. He insures himself against the many hazards of excess and he may be a pillar of strength to a brother.

GOD'S WILL

Why is it that most of us are afraid to pray, "Not my will but thine be done"? Is it not because we think that God will impose His will upon us without regard for our desires? Do we not picture God as a Dictator seeking first His own glory and bending our lives in whatever way will be to His advantage?

Such thinking dishonors God. He never exploits us for His own advantage. His will for us springs from a loving heart deeply concerned over our needs.

Our own will cannot be trusted because it is warped by unworthy motives and biased by wrong impulses. Our knowledge is so limited that we cannot possibly know what is really for our good. But when we seek God's will we are guided by One who has perfect knowledge of our needs. When we put our trust in God we are in the hands of our loving heavenly Father. His will for us is what we would be asking for if we could know all that God knows.

by L. Roy Cronkrite

Minister, Niantic, Ill., Christian Church

MILDRED
ABRY



THROUGH SYMPATHETIC EYES

"What are you writing about?" asked my skeptical friend as he paused at my desk.

"Ever hear of a *Church Pasture*?" I asked.

"Ah! Don't talk to me of high and holy things!" he came back with a sardonic grin. "Such talk is mere 'figment fragment' left over from the gushy sentimentalism of placid 'pot luck' church suppers, associated with 'the mother instinct.'"

"You really think that is all it amounts to?" I asked with an objective chuckle.

"Sure," he replied. "For instance, when a person gets a little bit low and insecure, he wants to go to the church because he finds comfort there. When a person tends to be insecure, the first thing he thinks about is his mother! And she represents security. If it is impossible to find his mother, he then runs (with a mental shriek) to the church. This is because his mother taught he should go to church. So the church is only a substitute for 'Momism.'"

"Well, now! That is one way to look at it," I answered. "Could be the church does represent a 'mother' in a sense. And probably we do seek security! But then, so what? This is not necessarily bad, is it? I'm sure we church folk do get a bit 'pot lucky' now and then since we are human 'beans' as Lil Abner used to put it. But I will chal-

lenge your view that this is where it stops. Sentimental? Yes, unapologetically so."

"OK, so I don't have all the answers," my friend laughed, good-naturedly, as he went on his way.

I turned my thoughts back to *Church Pastures* . . . wondering. But knowing them to be as real as the solid earth under one's feet! I present my case:

. . . . Who strives and wonders and serves and seeks—that one knows pastures in his church. Pastures where one can kneel and find a preparation for direction . . . a firm mounting place for a broken staff or threadbare shoe . . . where one can pause momentarily to replace "good-sense" with "God-sense" and walk away with love.

Now a business-like member of a church property committee might look up from his inventory report and interrupt with a "Friend, we list no pastures!"

But this does not prove they are not there.

Ask any child. He can cup his hands, tilt his head, twirl about and, with the quick, sharp wit of childhood, answer, "See, here is a pasture right in my hands." And he would be correct. On any Sunday morning in any church nursery or kindergarten, pause in the hallway during the fifteen minutes before church school begins. Observe adults who go this "long way around" to get to their own departments. Look to see their faces shift to brightness as they "take a look at the little ones." You will have located a pasture.

Up and over now, skim across memory spattered walkways and run headlong into the fragrance

of the old-fashioned bush of roses just outside the chapel window . . . a pasture full of nostalgia.

Thoughts that are too tall to touch flood one's mind when certain particular fellow churchmen enter a room. Churchmen whose dedication and life responses you have been privileged to know. A lantern flashes along your own dim pathway . . . and you have located a pasture.

Stained glass windows are pastures of solved problems. Here one can find release from his own pressing problem by lifting out each piece of the intricate design . . . to find, with awe and thanksgiving, how jagged dark segments have been matched, finally, with the bright portions to form a balanced pattern. And to find that the pattern is more beautiful because of this . . . stained glass. Solved problems are often stained. Could it be that this is an indication they have been properly treated?

There is a pasture of candlelight. A pasture run through with swaying shadows. A most welcome pasture, toning down one's restless searching with a "never you mind" flicker of flame.

Look above to that left beam protruding out into the upper atmosphere of the sanctuary. Stretch yourself out along its smooth surface . . . and laugh to see how simple it is to get a different angle on things. A good pasture for realizing that two times two can be three and a half.

Pastures for the soul. One of God's gifts to man.

. . . Who strives and wonders and serves and weeps, that one knows pastures in his church.

Author of God Is Love (Bethany Press, 1960) Mrs. Mabry is the traffic director and head of the continuity acceptance department, KFDM Radio, Beaumont, Texas. She is active in a host of community and church programs, including the work of First Christian Church, Beaumont.

MOTION PICTURE REVIEWS

THESE REVIEWS of current motion pictures are provided by the Protestant Motion Picture Council, in cooperation with United Church Women and the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A.

ONE HUNDRED AND ONE DALMATIANS.

(Walt Disney Production. Buena Vista Release.)

This full-length animated cartoon film is not in usual fairy tale tradition but more human (or rather canine) in its orientation, the roles being reversed as Pongo, a Dalmatian dog, keeps a "human pet." He is Roger, a song writer.

Pongo decides that Roger needs a mate and chooses for him Anita. It seems design rather than accident that she owns a beautiful Dalmatian (female) dog, Perdita. Double marriage ensues.

In due time, Pongo and Perdita are parents of fifteen puppies. Enters Cruella, the villainess who covets the puppies for their fur, manages to have them "dognapped." The plot takes on the aspect of a hunt, a rescue, the deliverance of the puppies along with many others Cruella has hidden for her wicked plan. Total, 99 puppies, plus Pongo and Perdita, equal 101 Dalmatians. Roger sells his song, fortune is available to establish a "Dalmatian plantation" and all look forward to happiness.

Warm-hearted comedy, with excellent animation, appropriately catchy music. Its theme is a universal love of animals, more specifically DOGS.

PEPE.

(A George Sidney Production. Columbia Pictures Release.)

Cantinflas plays with evident enjoyment the part of Pepe, the wistful little man whose chief concern is the comfort of his "son," a magnificent white stallion named Don Juan. With no money in his pocket and almost no worldly goods, Pepe seems to have found the secret of happiness, animated with the belief that there is good in everyone.

This leads him to be swindled, to befriend and be befriended, to visit Hollywood, to believe himself in a Big Romance, to meet a large number of "stars," each of whom contributes a bit to the procession in a plot that is plotless but gathers episodes as it moves along. "Don Juan" is coveted by several "big names." Pepe goes to Las Vegas and nearly ruins the gambling casino owner by his phenomenal luck.

The large panoramic screen serves as a background for gay fiesta scenes in Mexico, vistas of Acapulco, many Hollywood settings, Las Vegas.

TOMBOY AND THE CHAMP.

(A Signal Picture. Universal-International Release.)

Tommy Jo, a 13-year-old girl, wins an Angus calf at a Texas county fair and determines against many odds to train and raise him for future competitions. This is done after she overcomes repeated adversities. She is encouraged by a country parson who assures her that "no one fails until he quits," so she carries on.

From an adult viewpoint, the child's preoccupation over the animal is greatly exaggerated, reaching an obsession level. She manages, however, to obtain the support of various groups to help her attain her goal. The ending, however satisfactory emotionally, seems rather unrealistic.

The parson is well played and strikes a semi-religious note now and then. He seems to attribute that "champions are not born but made" to the Bible. The stock shows, competitions, county fairs, with some lively music and the company of just plain folk will have general appeal.

DONDI.

(Allied Artists.)

Derived from the comic strip "Dondi," this sentimental comedy begins wistfully as the story of a small Italian waif taken in on Christmas Eve by a group of G.I.'s at a weather station in Northern Italy. A lively hide-and-seek game with officers and regulations to conceal the unofficially adopted boy is followed by his stowing away on the transport bringing the men home and a rather lengthy addition of influential persons and publicity to regularize the boy's status in the U.S., making the story seem unnecessarily extended.

THE LITTLE SHEPHERD OF KINGDOM COME.


(Andrew V. McLagen Production. Fox Release.)

A sentimental story of the Kentucky hills and the Blue Grass country before and during the Civil War. The book which was a favorite some years ago featured a Horatio Alger type character which has been elaborated upon and gives a detailed account of what might well have happened at the time.

A boy is helped, befriended, educated in the South but fights with the North because of what he believes is right. After many adventures, actual war encounters, the death of most of his friends, the destruction and impoverishment of the country, he returns to Melissa, the "true love" of his earlier youth. Well photographed, fairly well acted folksy tale.

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"You Are What You Read"

Help for Honest Doubters

Fact, Fiction and Faith. By James Alfred Martin, Jr. Oxford University Press. 186 pages. \$3.95.

James Alfred Martin, Jr. was formerly professor of religion at Amherst College, and is now professor of religion in higher education at Union Theological Seminary. These are substantial credentials for the task he has undertaken in this book—to speak to the intellectual difficulties modern people have with the Christian gospel.

Prof. Martin has used an interesting device in organizing this book. In the index, each chapter is listed not by name, but by a series of questions and comments on Christianity—obviously compiled from the author's experiences in teaching religion to undergraduates.

In the text, he takes up these objections one by one, and answers them in a clear and connected narrative in which he distinguishes between "fact, fiction and faith." The book is neither highly technical, nor is it shallow and facile.

Drawing upon the best insights in Biblical scholarship, church history, and theology, the author faces squarely and honestly each question and doubt that has been raised, and gives his answer in a forthright manner for thoughtful people. This includes making the questioner face the fact, fiction and faith involved in his own doubts.

The result is a book that is not primarily for the edifying of the faithful, but for helping the honest doubters and earnest seekers—which even the faithful should never cease to be. Not even the most resolute agnostic could accuse Mr. Martin of being overevangelistic in his concluding statement: "Some readers will decide that if this is the fact and fiction of the Christian faith, then for them Christianity is obsolete. Others may find that a judgment of obsolescence is at least premature, and that Christianity may be, after all, of more than sentimental or historical interest."—HUNTER BECKEL-HYMER

Psychic Experiences

A Life After Death. By S. Ralph Harlow. Doubleday and Company, Inc. 264 pages. \$3.95.

Now that Professor Harlow is retired, he can write freely about experiences and beliefs in paranormal matters. It is an interesting fact about most Christians that they do not want to talk about life after death if it means personal contact between those who are dead and those still living.

To Dr. Harlow, the experiences related in this book are true and they afford "hope and assurance." He speaks of what "appears to be evidence that there is a world beyond," but he writes as if he accepts the evidence.

Those Hartford professors and students who visited "Margery" with me thirty years ago will enjoy this book. Kentuckians and others who knew Arthur Ford will read it. And, nearly every student has heard of J. B. Rhine and his parapsychology laboratory at Duke University. The "talking horse" is pretty hard to take!

Professor Harlow is highly respected by generations of Smith students, and by biblical literature colleagues. If you don't need any help regarding immortality you won't need this book. If you have doubts, this will interest you.—H. E. S.

Open Windows

Communion Messages. Edited by Frank S. Mead. F. H. Revell Co. 123 pages. \$2.50.

Perhaps to the Christian Church minister more than to any other, falls the tremendous responsibility of making clear to his people the meaning, the beauty and the joy of the ordinance inaugurated in Jerusalem's Upper Room. This collection of 13 communion thoughts from some of the best minds of Protestantism will help the minister to open windows and shed more light and deeper understanding for those who partake of the bread and the cup Sunday after Sunday.—R. E. B.

Condensed and Excellent

Biblical Archaeology. Abridged edition. By G. Ernest Wright. The Westminster Press. 198 pages. \$1.65 (paper).

This paperback is a condensation of Dr. Wright's very excellent work of the same title published in 1957. The present book presents a somewhat condensed text of the original and the very excellent plates of the longer work have been omitted.

The book is divided into ten chapters which are concerned with the critical stages of Israel's history. Although a book on archaeology which contains no graphic illustrations is at a disadvantage, Dr. Roger Tomes, who condensed the longer work, has indicated at the end of each chapter where the interested reader might find pictures of the things discussed.

As a first introduction to the fascinating world of Biblical archaeology this little book is excellent.—LAWRENCE C. HAY.

Probing Little Book

Doing What Is Christian. By Harold A. Bosley. Abingdon Press. 128 pages. \$1.

"Doing What Is Christian" is Harold A. Bosley's attempt at what most ministers never quite get around to doing, writing a book on Christian Ethics. Dr. Bosley is, of course, a masterful preacher and a deep thinker, and this book reflects the depths of his belief.

Though there are shades of previous writing found here, this is, nevertheless, a probing little book for anyone's conscience. Whether you agree with him or not is unimportant, but one cannot avoid rethinking some of his own basic principles of Christian thought as he carefully reads these pages.

Those who are called upon to teach, explain or interpret the Christian ethic to others will do well to read this book, for it might just open up a few new avenues of thought in their approach to helping to meet the needs of others.—ALBERT L. ROSE.

Relax

The world is becoming so confused some of those giant electronic brains are asking questions.

Pointless View

My spouse is addicted
To what I deem sin:
Arguments I cannot
Possibly win!

—MAYHOWARD AUSTIN
McEachern

Egotism is a soothing salve
we use to hide what we do
not have.

—“STATE NEWS,”
WELLSTON, MO.

Let It Be Known

People called reserved and
quiet
To be certain that you
know,
Hold you spellbound by the
hour
While they tell you so.

—PAUL ARMSTRONG

As the mamma whale said
to her son, “Remember, the
only time you are in danger
of being harpooned is when
you are spouting.”

—W. R. R.



“He went to sleep while I was
painting the fence.”

Books Received

FREEDOM OF THE PULPIT. By Lee C. Moorehead. Abingdon Press. 94 pages. \$2.

THE ETHIC OF JESUS IN THE TEACHING OF THE CHURCH. By John Knox. Abingdon Press. 124 pages. \$2.

A GUIDE TO CHURCH USHERING. By Homer J. R. Eiford. Abingdon Press. 63 pages. \$0.50. (Paper).

THE MINISTER'S HANDBOOK OF DEDICATIONS. Edited by William H. Leach. Abingdon Press. 144 pages. \$2.

THE KINGDOM OF LOVE AND THE PRIDE OF LIFE. By Edward John Carnell. William B. Eerdmans Publishing Company. 164 pages. \$3.50.

HERBERT HOOVER, HUMANITARIAN. By Mildred Houghton Comfort. T. S. Denison and Company. 186 pages. \$3.

THE PROPHET FROM NAZARETH. By Morton Scott Enslin. McGraw-Hill Book Company, Inc. 221 pages. \$4.95.

YOUR NEIGHBOR'S FAITH. By William A. Pootey. Augsburg Publishing House. 139 pages. \$1.75. (Paper).

THE POWER OF HIGH PURPOSE. By William H. Mikesell. The Warner Press. 128 pages. \$2.75.

LOVE SO AMAZING. By D. Reginald Thomas. Fleming H. Revell Company. 127 pages. \$2.50.

LONELY GOD, LONELY MAN. By Dean Turner. Philosophical Library, Inc. 191 pages. \$3.75.

THE CHRISTIAN AND HIS BIBLE. By Douglas Johnson. William B. Eerdmans Publishing Company. 158 pages. \$1.25. (Paper).

THE INEXTINGUISHABLE BLAZE. By A. Skevington Wood. William B. Eerdmans Publishing Company. 256 pages. \$3.75.

LIFE'S LONG JOURNEY. By Kenneth Walker. Thomas Nelson and Sons. 191 pages. \$3.50.

THE CROSS THROUGH THE OPEN TOMB. By Donald Grey Barnhouse. William B. Eerdmans Publishing Company. 152 pages. \$3.

OUR CHURCH'S STORY. By James Blair Miller. (Bethany Graded Youth Book). Christian Board of Publication. Teacher's Quarterly, 142 pages. \$1. Pupil's Quarterly, 142 pages. \$0.75. Pupil's Classbook, 32 pages. \$0.25. (Paper).

CHILDREN AND RELIGION. Revised Edition. By Dora P. Chaplin. Charles Scribner's Sons. 238 pages. \$3.95.

FAMILIES IN THE CHURCH: A Protestant Survey. By Roy W. Fairchild and John Charles Wynn. Association Press. 302 pages. \$5.75.

THE SUBURBAN CAPTIVITY OF THE CHURCHES. By Gibson Winter. Doubleday and Company, Inc. 216 pages. \$3.50.

TAKE AND READ. By E. H. Robertson. John Knox Press. 128 pages. \$1.75.

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FORT WORTH—The Board of Trustees of Texas Christian University has gone on record as favoring an annual tax credit on tuition paid by a student at any recognized college or university in the U. S.

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The tax credit would help to “slow down this dangerous trend and help equalize the options before parents of this country in deciding where their children should attend college.”

Official notice of the action was sent to the officials in Washington and to other college and university boards across the country.

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—Alexander Campbell



Letters . . .

Fuzzy World

Editor, *The Christian*:

"The Recovery of Courage" by Carlyle Marney (*The Christian*, Feb. 12, 1961) takes the rather safe position that the Church has lost its courage. This seems safe, for who would claim to be the Church? Who then would individually dare to defend it? He then gets away with crying, "Change it!" . . .

Marney has a strong pulpit. Many like him have the means to speak to millions. Would it be unfair to state that it might be that his tribe has contributed to the conclusion of his: "And the Church has such a reputation for fuzzy thinking that no one would expect any real clarity from its pulpits." . . .

Those of Marney's group, including him, might be hitting the nail on the head, but I, for one, believe they are hitting the wrong nail. . . .

Has the Marney tribe given up the fight for the conversion of the sinner and is it now trying for the conversion of society? Did we win the first fight? Perhaps the success or failure of the original fight was too easily pinpointed and some lack the courage to face up to that defeat. I would say "The Recovery of Courage" needed in the church today is to get back into the fight of winning individuals to Christ and quit trying to hide in the fuzzy world of social action.—IVAN O. DONALDSON, Fort Worth, Texas.

EDITOR'S COMMENT: And forget about Matthew 15:32-39, maybe?

Revitalizing Spirit

Editor, *The Christian*:

Many thanks to Carlyle Marney for "The Recovery of Courage." (*The Christian*, Feb. 12, 1961.)

I wish to thank *The Christian* for printing this great sermon which was delivered at the ministers' breakfast during the assembly of the International Convention of Christian Churches at Louisville.

We church members in the local church too seldom get any of the revitalizing spirit of the gospel such as this, for our delegates either do not catch on fire from this kind of preaching, or they cool off before they get back to make a re-

port to the church.

Or, perhaps they are afraid local political tradition demands objection to such extravagance in preaching the whole gospel.

So we just decide to compromise with complacency and let the church lose its real purpose, and leave it respectable and dead until such a time as a future generation may awaken and realize how dead we are.

Let's pray that we shall awaken in this Decade of Decision.—WILLARD A. SPAIN, SR., Pinson, Ala.

Miss Kennedy Sings

Editor, *The Christian*:

Wanda Kennedy (*The Christian*, Feb. 5, 1961, page 24) gave a most unusual program for our church on a recent Sunday morning. Instead of the usual worship service, we turned the entire service over for her to present a sermon in songs.

I don't know when we have had anything so inspiring in our congregation, and certainly this kind of message has its place in a morning worship hour. I would suggest, if you have the opportunity, that you have some of our ministers ask Wanda to give a morning program instead of the usual sermon. She does an excellent job of interpretation.—W. S. PARISH, JR., Lawton, Okla.

Dual Standard

Editor, *The Christian*:

The article by A. T. DeGroot, "A Total Fellowship Roll" (*The Christian*, Jan. 22, 1961), disturbs me deeply. There are still many of us who cannot agree with his nor any other type of open-membership proposal. The so-called "ecumenical membership" roll really does not solve any problems; it is just more honest. It tells the world that a certain church is not made up only of Christians, but Methodists, Presbyterians, etc.

The greatest weakness of any kind of open-membership is that it provides a dual standard of membership. For the non-church member the terms of membership are spelled out to include immersion in most (if not all) open-membership

churches, but for a transfer from other than a Christian Church the individual is allowed to enter on his own terms. To be completely consistent an open-membership church must allow all applicants for church membership to set their own terms!—VICTOR SCHWARZ, Mur- ray, Neb.

Urgent Necessity

Editor, *The Christian*:

How grateful I am for the timely article, "A Total Fellowship Roll" by Dr. A. T. DeGroot (*The Christian*, Jan. 22, 1961).

This article has done much to chastise, since I may have unconsciously witnessed to an easy-going type of open membership, and it encourages my further witness to a more positive type of inclusive membership. . . .

Dr. DeGroot also clearly sees the urgent necessity for us to define church membership before we can ever enter into serious conversations on unity with other communions. . . .

I heartily endorse Dr. DeGroot's proposal regarding an ecumenical membership roll. However, a near-uniformity of practice would be necessary in the sense that those on the ecumenical membership roll in our own local church whose "theological designation" may now be Methodist, ought to be able to transfer that membership to any other Disciple church in the world, freely and without discrimination. . . .

In conclusion, I would like to invite Dr. DeGroot to make further comment upon what he means by the "authority of the Scripture."—PROCTOR RIGGINS, Owenton, Ky.

High Quality

Editor, *The Christian*:

I appreciate the high quality of the review of the book, "Prophets, Idols and Diggers" by Professor T. W. Nakarai, appearing in *The Christian* for December 25, 1960.

Would that more reviews in *The Christian* would evidence thorough reading and comprehension of subject matter by their authors!—HOWARD E. GRANT, JR., Miami, Texas.

RHYME AND REASON

"Setting Standards"

by Kelly O'Neill

Some there are who live by duty; others go pursuing beauty;
But whichever way it is, the goal's the same.
Christ condemned the wicked city, then shed tears of love and pity,
Promising for every sin to share the blame.

Every moral obligation is a beautiful creation,
When you see it as the gracious will of God.
And the artist's dream emerges, only when he grasps his urges
And disciplines them to pass beneath the rod.

It's a tawdry way we're going, when the guerdon we're bestowing
On these sexy groaners with their nightly wail.
We need more profound selection; some new basis of perfection
If we want our culture standards to prevail.

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a chat with Chet

Chester A. Sillars

QUESTION: *Who authorized anyone to have a conference with the United Church of Christ regarding union? Don't you know that each congregation is an independent group and self-governing?*

ANSWER: The great majority of our churches are wonderful. They are filled with a spirit of love and compassion. They have a missionary and evangelistic zeal. As individual self-governing units they operate as a responsible democracy.

Elizabeth Browning has a line, "Only he who sees takes off his shoes." Some of our churches do not see the full Christian thrust in unity. Others see it as a burning bush aflame with the Holy Spirit and take off their shoes of unity in conformity, to wear those wider shoes of unity in diversity.

By the right of their own freedom to act, many of our churches voluntarily unite with others to form conventions. We have district, state, international and world conventions. In these conventions we elect leaders to high position. We expect them to investigate and report back to

our churches. Our congregations are then free to do what they will with the reports.

I hope that none among us needs a long dissertation on the New Testament imperative for unity. That is the rock upon which we build.

In convention after convention we thrill to the core of our beings when a speaker calls for unity. If that speaker is from another communion we stand and applaud.

These churches of ours that have banded together in the International Convention have given our leaders a mandate to explore unity with the United Church of Christ.

They are to report to us their findings. They cannot and would not commit our churches to the United Church of Christ. What they report and how our churches re-act may determine in our time, whether or not the long outstretched hand of Alexander Campbell over these one hundred and fifty years has been in vain. We are coming face to face with the question of whether we can sincerely preach unity or must in honesty weed it out of our tradition. What will you do with unity?

For your convenience in seeking the actions of our churches may I list the following?

1946 *Year Book* pages 16, 19 and 25.

1947 *Year Book* page 26.

1948 *Year Book* page 26 and page 28.

1949 *Year Book* page 23.

1956 *Year Book* page 86.

1957 *Year Book* page 89.

1958 *Year Book* page 35.

You will know that I am referring to the *Year Book* of the International Convention.

I feel that we are often tempted to build the church according to our own wisdom. If the church is to be divine then we must build it according to the scriptures. For divine guidance in this important matter of unity may I quote a little? You will want to read more.

John 17:22ff: "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that they world may believe that thou hast sent me."

Church Chuckles by CARTWRIGHT



"Jones refuses to be regimented."

Chester A. Sillars is executive secretary of the Northeastern Association of Christian Churches. We welcome him to chat with us each week on the questions you submit. He will write from his office in Schenectady and during his travels around New York, New Jersey and New England. Please send your questions to: Editor, THE CHRISTIAN, Box 179, St. Louis 66, Mo.

